

# JEWISH OBSERVER

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MIDDLE EAST REVIEW

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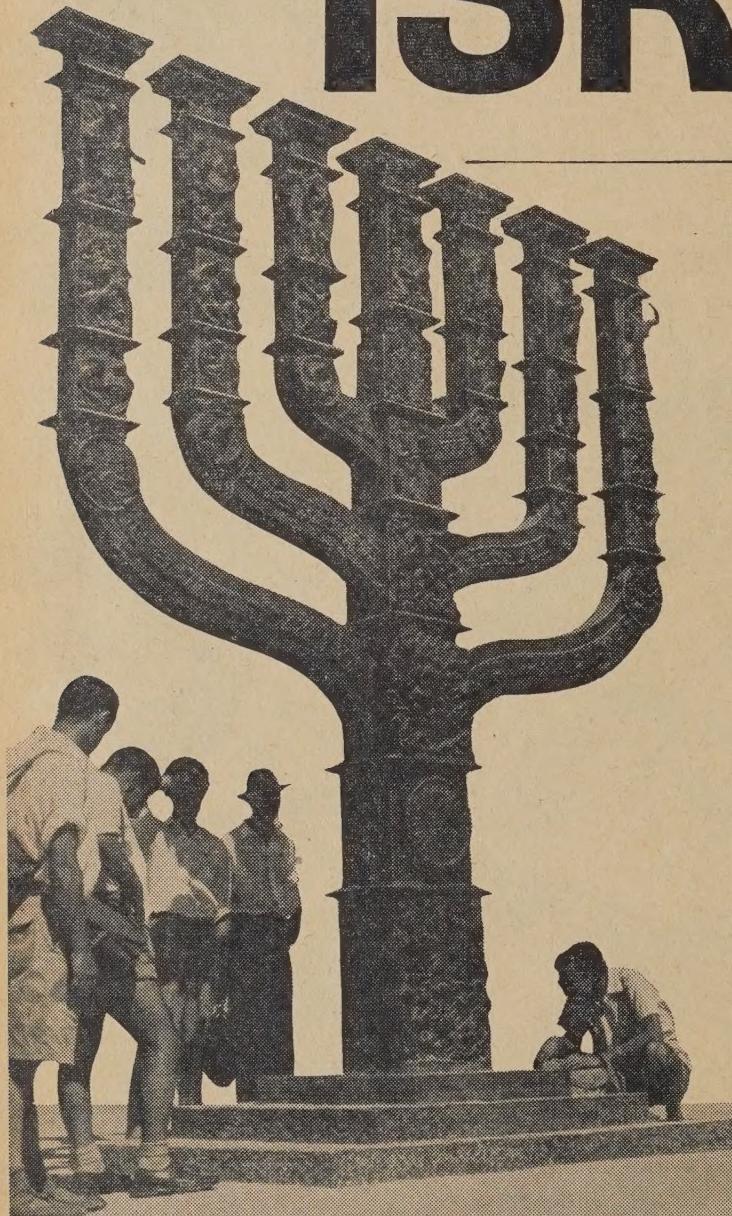
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# COMMENT

## REHOVOT'S ANSWER

It would be too much to expect our generation to look with an unjaundiced eye at the benefits which science has bestowed on us. We are paying a rather heavy price just now for some of these breakthroughs of the scientists; and we are desperately unsure what new variants of fission they still have in store for us. Nor can we be properly at ease with science when we descend from the radio-active clouds and consider some of its more directly beneficent work, as Dr. Michaelis has done in his remarkable survey which begins on page 12.

What he says, in effect, is that without proper direction, without proper control and, above all, without proper balance, the application of science to industry, health and agriculture can be disastrous. It is a necessary warning at a time when the fetishists of science look like destroying the essence of real science. The danger to which Dr. Michaelis points his argument is not a potential menace which lies ahead of us; it is already here—especially in Africa and Asia.

It is not easy at this stage to expect either much help, or even understanding, from the Great Powers. They are engaged in a science race which makes the kind of arms race to which we were accustomed look like a Lilliputian holiday. But who can help, if the great ones are otherwise engaged?

\* \* \*

There are not many. It has been estimated that out of the 103 nations who are members of the United Nations, only ten have front rank scientific research institutions at their disposal (and one has to add West Germany to the ten). Most of these are the Great Powers—but one among the tiny remainder is Israel, with its Weizmann Institute of Science, whose Governors are to meet in London next week to consider the Institute's future policy.

It is clear—as Dr. Michaelis shows—that they will have to take some far-reaching decisions. But—and this is the hub of the matter—these are no longer merely decisions that affect the scientific conduct of the Institute, or even only the Institute's relations with the Israeli Government. Scientific policy on the level reached by the Weizmann Institute cannot be conceived in a

scientific or political vacuum. It has to be "balanced," as Dr. Michaelis shows, with many other considerations.

In fact, as the survey demonstrates, this has been done in Israel to a remarkable degree. The Weizmann Institute of Science has not been an ivory tower for scientists who want to forget the evils of the flesh—and politics. It has, like the Haifa Technion and the Hebrew University, been integrated into the country's overall needs. It has not always been easy. It has not always been altogether successful. But the Israelis—largely thanks to the persistent teaching of President Weizmann—have understood this central problem of scientific progress and planning.

\* \* \*

The Israelis, moving towards a new generation of leaders, are entering their dangerous decade of transition. During these coming years they will not only have to meet the unexpected challenges that come from within, but also the vast transformation which science and time are producing in Africa and Asia—in Israel's world. But this is not a military, even a conventional political challenge. The essence of the scientific challenge is not conflict and opposition but co-ordination and collaboration. It is either this or nothing.

It will take some time for the political implication of the scientific revolution to be fully appreciated both in Israel and among her Arab and African neighbours. But there is no escape from it. The programme on which President Nasser has embarked in Egypt will depend for its success on its balanced character and on the degree to which it brings about a wider collaboration in the Middle East.

Politically, Israel and the Arab world are still in a state of conflict, but as both turn their face to the new world of Africa, politics must make way for scientific planning and collaboration. But for that there must be a centre; for that there must be an intellectual power house. There exists only one in that whole vast region that has the means and the men who can staff this station—the centre which Doctor Weizmann conceived more than a quarter of a century ago and which has already served Israel so well.

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- Cover: The barren earth waits for the scientist's answer.

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# EGYPT

## NASSER GOING TO THE PEOPLE

### NEW REVOLUTION IN THE MAKING

*from a correspondent now in Cairo*

Egypt stands today between revolutions. The revolution of 1952 is officially at an end. The new revolution will be declared before a representative assembly to be held here in Cairo in January next year.

The sole concern of President Nasser and his ministers at this moment is the dismantling of the old revolution and the creation of the new. Already, the National Union, the powerless and, in the daily life of the nation, meaningless, assembly of supposedly representative personalities has been dissolved.

The system of administration, called into being by a haphazard series of decrees and *ad hoc* decisions, is undergoing basic reorganisation. The framework of industry and agriculture is under examination by the best brains the President can muster.

**Still on the brink:** What he is attempting to do, in effect, is to wipe the slate clean of the mistakes made on the domestic front in the past nine years and to start out once again on the road which he first promised the Egyptian people after he took the reins from President Neguib: the creation of a society providing equal opportunities for all citizens, based on the exploitation of the nation's resources and the people's abilities.

Their mistake was, he feels, to impose his ideas of revolution from above, not only upon a hostile business and commercial community but also upon the masses who were unaware of what was expected of them and of the effort required. All this, Nasser has told his closest confidants, must be avoided in the future. They must start with the people. Only when the people fully understood their role could the real revolution begin.

The first thing, therefore, that had to be done was to prove to them that the regime cared for their immediate, day-to-day interests and was not absorbed completely in some vaguely glorious future.

**New enthusiasm:** This is now being done. In a series of decrees signed by the President, house tax on rentals of up to £5 per room per month have been



NASSERISM  
*Looking for a mandate*

abolished; rentals on houses built after 1958 have been reduced by 20 per cent; more than 60,000 families are to benefit from distribution of sequestered land; jobs have been promised in industry to 305,000 unemployed.

Cabinet communiques have referred to consideration of other measures to bring down the cost-of-living such as price reductions, more equitable distribution of foodstuffs, fixed prices for cinema tickets, reduced transport and power charges and similar actions.

Boosted by the press and radio, these decisions and proposals have already had considerable effect on wide sections of the population. Nasser is now preparing to exploit this new public enthusiasm.

**First open debate:** Before the end of this week, he is expected to announce the establishment of a "Preparatory Committee for the National Congress of Popular Powers." This will be a body of some 150 representatives of workers, peasants, professionals and businessmen. Its primary task will be to organise a "National Congress of Popular Powers" to be held in January at which the President will announce his new revolutionary programme.

But—and this is the true revolutionary aspect of the whole process—the National Congress will not be asked to accept a cut and dried series of formulae. For the first time in any modern gathering of representative Egyptians, the participants will be asked to debate the proposals, to voice their criticisms and to make their suggestions—in public.

Strong emphasis has been put on this final point.

On the basis of the proposed programme and the public discussion of it will be formulated a "Charter of National Struggle." This will provide the platform upon which an election to a new National Union will take place. Whereas the National Congress will be chosen on a trade or professional basis, the National Union will be elected on a geographical basis. In this way, it is hoped to crush the revolutionary idea into and across every strata of society.

The intention, in fact, appears to be a general betterment of Egyptian living conditions, to be achieved not by long-term and large-scale industrial projects which themselves tend to absorb all the capital they produce, but by small-scale and immediate schemes carried out on-the-spot.

**Not an immediate problem:** The trouble with this kind of programme is that it demands large-scale finance and involves heavy expenditures which are only marginally productive in the first stages. The question of finance becomes all important.

In June, when the last budget estimates were approved, Egypt had more than £250 million in foreign loans and facilities at its disposal, though not all this money was immediately available. Since then, negotiations have been opened with a number of countries for further aid. In the last couple of months, there have been heavy sequestrations of property and funds which have brought in something in the region of another £250 million.

Enforced private saving is creating another useful source of capital and some leading Egyptian economies are not at all adverse to a large dose of deficit financing. For the time being, finance is not expected to be a major problem.

**Breaking through the bureaucracy:** The biggest task of all will be to break through the massive bureaucracy which has grown up around every administrative unit of government. The simple citizen seeking only renewal of his car licence, as *al Akbar* noted the other day, finds it almost impossible to reach the official concerned. He is side-tracked by intermediaries who try to force illegal payments out of him for their unsolicited services. And the same criticism applies to almost every other department of government.

But there are other no less serious problems to be dealt with if the new revolution is to be based on equality of opportunity and honesty. What is to be done about the illicit gains made by so



ESHKOLISM  
*Finding a government*

many of Nasser's closest supporters in the Army who have managed to tuck away small private fortunes at home and abroad—especially in Switzerland.

**No turning away:** And, the biggest question of all, has Nasser abandoned further foreign adventures in order to concentrate on his domestic problems? Or is his concern with the home front only a phase which will soon give way to new notions of international grandeur? His actions and promises are such that he has now so committed himself at home that to turn away once again would be to court disaster.

## ISRAEL

### PUBLIC'S "CHERCHEZ LA FEMME"

#### CURIOSITY ABOUT THE NEW GOVERNMENT

from our own correspondent

##### Jerusalem :

It barely required the weekend for the public mood to change. The first response to the news on Thursday of last week that a new Government had actually been formed was one of bored and somewhat incredulous relief. The second thoughts on the subject which have been exercising those who are still concerned are more interesting.

The most significant item in this appraisal of the new administration is the emergence of a fresh concept of politics which is described as "Eshkolism." The definitions of this addition to Israel's political vocabulary vary considerably. But the broad idea behind the concept which has carried Eshkol's lone-handed effort to success is that that there is nothing that, given time, cannot be solved—at a price.

It is this aspect of the new so-called small coalition that intrigues the public and the politicians alike: what concessions were made by the participants, and who reaped the rewards?

**An interest in common:** Naturally, the wildest rumours are being circulated as authorised fact. But closer check has revealed that surprisingly few of these have

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any substance to them. Surprising as it may seem to most, Eshkol has sold nobody's pass. All he has done, emulating Mohammed, is to tire the coalition aspirants with his patience.

This has always been a greatly underrated quality in Israeli politics. But this time it has gained its own reward. This is not to say that Eshkol did not have to engage in some horse trading on the side—but much less so than was feared.

It is generally assumed that the new government will be able to hold together at least until after the Histadrut elections in eighteen months; for Mapai and Ahdut Avoda have here a strong common interest. Nevertheless, the balance of power in this coalition is somewhat deceptive.

**Test on military government:** Mapai has done well, but not as well as may appear from the distribution of the ministries. The party can hardly afford to do anything controversial on which the Ahdut Avoda abstention clause would come into operation. One of the first issues on which this may show itself is on the question of military government in the Arab areas.

This is one of Ahdut Avoda's reserved subjects, on which they would also have the support of the four Arab Mapai members. But there is a feeling abroad that all this playing with party politics may soon end in a rude awakening—sooner than many think.

For the Government will soon have to decide what it proposes to do on the home front—especially about inflation and devaluation. The man who may well have to play a key role in this will be the Minister without Portfolio, Yosef Almogi. He is to be the go-between for Govern-



LIBERALS IN THE KNESSET  
*As reluctant as the Government on the bigger issues*

ment and labour, and it may soon become a most uncomfortable form of liaison.

**Between doubt and unreasoned hope:** But there was little sign of this in the debate before the vote of confidence in the Knesset. The Government received its majority, but it was a disappointing occasion. Neither the Government nor the opposition attempted to face up to the bigger issues. There was no indication from the Government benches about its intended policies and the speeches from the Herut, Liberal and Mapam opposition were equally barren.

But, clearly, one has to give the new administration time to strike its new balance. Its slightly more leftist slant may

be a good thing in view of the general trend of affairs in the Middle East, but for the moment the public—insofar as it remains interested—is torn between doubt and unreasoned hope.

The last-minute decisions about the Government, however, gave it some additional interest. Yigal Allon's appointment as Minister of Labour has been widely welcomed as an acquisition—too long delayed. It will be the first responsible position Allon has held since he left the army, and it may well decide his future career as a national politician.

**Ministerial switch around:** Eliahu Sasson's inclusion as representing the Sephardi community has been received with mixed feelings. It is not anticipated that his presence in the Cabinet as Minister of Posts will unduly affect Israel's postal system, but the man who was born in Damascus, was once secretary to King Feisal, and who has devoted a lifetime of study and experience to Israel's relations with the Arab world, may play an unexpected part when these matters come before the Cabinet.

Another last-minute change was the attachment of the Ministry of Health to that of the Interior, and not, as first announced, to the Ministry of Social Welfare, and the retention of the Public Works Department by the Ministry of Labour.

So the stage is at last set. The first action by the Knesset after voting confidence in the Government was to pass a motion by 68 votes to seven, which declared that Israel would not accept the repatriation of Arab refugees. Over a third of the Knesset—forty-five members—did not vote.

**Drastic measures called for:** But away

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from the political stage, Mapai experienced another kind of rumbling. In the voting for the Workers' Council of the southern division of the Israel Electric Corporation, Mapai lost 21 of its 24 seats to the more activist groups of the left. And even the three successful Mapai candidates were opposed to the local leadership.

This startling result has spotlighted what may well become Mapai's major problem in the coming months. It had already been noted during the elections that, in many cases, the local Mapai leadership had not kept pace with the changing outlook on the national level. It remained bureaucratic, bossy, narrow and without appeal to the young and to the floating voter.

There is a widespread feeling in the party that, having now settled the question of the Government, the party leadership must begin to put its own house in order. It will not be easy. But it will have to be drastic.

## SCIENCE AND SENSE IN AGRICULTURE

### BUT RECORDS DO NOT SOLVE PROBLEMS

*from Yohanan Ramati*

#### Jerusalem :

The report to the 20th Plenary Meeting of the International Cotton Advisory Committee, held in Tokio in May 1961, contained a statistical section dealing with cotton yields and acreages in the various producing countries.

The report showed that Israel has for some time been holding the world record in cotton yields per acre. The following table shows the first 10 countries in order of yields achieved during 1960-61, with figures for the 1959-60 season also shown for comparison:

Country	1959-60 (all figures in pounds per acre)	1960-61
1. Israel	934	928
2. El Salvador	701	689
3. U.S.S.R.	656	606
4. Guatemala	706	598
5. Egypt	552	532
6. United States	462	448
7. Peru	419	443
8. Syria	382	442
9. Mexico	426	439
10. Nicaragua	377	430
Sudan	285	297
Spain	236	205
Pakistan	185	203
India	83	106



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*Can they step up output without stepping up the cost?*

**Way ahead with maize :** Cotton is not the only commodity in which Israel has the edge as regards yields.

¶ The high average for sugar beet production is around 4 tons per dunam\* in the United States and 10 tons per dunam in Israel.

¶ For maize, the corresponding figures are 250 kgs. per dunam in the United States, 850 kgs. per dunam in Israel (over a selected 300 dunams a yield of 1,250 kgs. per dunam has also been achieved).

¶ The yield of unirrigated sorghum is 80 kgs. per dunam in Iraq, 400 kgs. per dunam in Israel (irrigated sorghum here yields around 950 kgs. per dunam).

\* 1 dunam =  $\frac{1}{4}$  acre.

¶ The average yield of groundnuts in Nigeria is about 60 kgs. per dunam—in Israel about 420 kgs. per dunam.

And many other instances could be cited.

**Not competitive :** Ezra Danin, a pioneer Israel farmer for over thirty years, with whom I discussed the above phenomenon, thinks that Israel's achievements should be a pointer to other underdeveloped countries, since there is no reason why they should not be emulated. He also believes that this is a path which could help to solve the world's problems of hunger and want.

There is much to be said in favour of the second of Danin's points. Higher yields could mean the end of famines in

#### THE ZIONIST FEDERATION OF GREAT BRITAIN AND IRELAND

### WEIZMANN BALFOUR ANNIVERSARY

**DR. THE RT. HON. CHARLES HILL, P.C., M.P.**

Minister of Housing and Local Government

recently returned from Israel

**THE RT. HON. ARTHUR HENDERSON, P.C., Q.C., M.P.**

**SIR BARNETT JANNER, M.P., LL.D.**

and

**DR. S. LEVENBERG**

will address a

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General Secretary.

eastern and southern Asia, as well as higher living standards in almost every country which is today at the beginning of the long process of economic development.

But there is one point of which both Israel and any country wishing to emulate her must beware. Today, Israeli cotton cannot compete with Sudanese cotton in most world markets, despite the fact that the yields per dunam in Israel are more than three times higher.

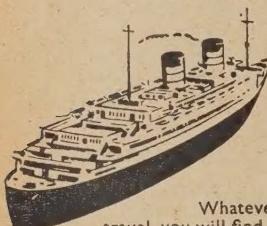
**Telling lesson:** The reason is that production costs are also much higher in Israel. To give but an extreme example:

The wages of agricultural workers in the cotton sector are about 1s 6d sterling (70 to 75 Sudanese mils) per day in the Sudan and approximately £2 (££12) per day in Israel!

This does not mean that the world should accept as desirable the sort of standard of living which the Sudanese worker can achieve on his 70 mils per day. But neither does it mean that the objective should be maximum output regardless of cost. In this as in other things there must be a golden mean.

**It's the price that matters:** The under-developed countries can benefit immensely from studying Israel's production methods. But Israel on her part could perhaps learn something from those who believe that, in the world as organised today, it is not sufficient to set records as regards yields. *One must also produce at a reasonable price.*

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ISRAEL BER (IN CENTRE OF BACK ROW) LISTENS TO COUNSEL'S ARGUMENT  
*Former Hagana officer faces charge of spying for a foreign power*

## BER FAVOURED ACCORD WITH SOVIET BLOC

### FIRST PUBLIC TESTIMONY IN FIVE MONTHS

*from our own correspondent*

#### Tel Aviv:

Dr. Israel Ber, on trial in Tel Aviv charged with espionage for a foreign power, has categorically denied newspaper reports that he is not Jewish, but has admitted that he did not take part in the Spanish Civil War, as he had given people to understand.

The trial of Dr. Ber, for a short period head of the Operations Branch of the Israel Defence Army and subsequently a writer on military topics, opened on June 1, but it was only last week, when he took the stand as the first witness for the defence, that the court was temporarily opened to press and public.

Ber, who was born in Vienna 49 years ago, told the court that he enrolled in a special officers' training course at the Austrian military academy in 1934, graduating thirteen months later as a second lieutenant.

**"Mapai the lesser evil":** In 1936, he testified, he became attracted by Zionism, joined the Zionist movement and, eventually, went to Palestine where he enrolled in the Hagana. Eliezer Livneh engaged him to write articles for the Hagana newspaper, he stated, and he was appointed military correspondent of *Davar*.

Service followed in the Palmach and in Hagana operations. He was on the

active list until 1950. He then turned to party politics, joining Mapam and, later, Mapai. "I had to belong to some party, and I came to the conclusion that Mapai was the lesser evil—and I still think so today."

Through all his writing and lecturing, Ber told the court, he had stressed the view that Israel must align herself unequivocally with the Arab camp and seek to gain accord with the eastern bloc. While an east-west rapprochement would benefit Israel, he had held that the eastern bloc was waging the cold war more successfully.

**Closed again:** That he held these views, he said, was well-known. His argument was that Russia had not been the first country to give military aid to the Arabs. In fact, until 1955, the Arabs had been exclusively armed by the west.

On the fate of the Soviet Jews, he thought it obvious that nothing would be gained by pressure. For, so long as the Russians believed that Israel constituted a hostile element in the Middle East, there was no hope that she would do anything to better the lot of her Jewish citizens or permit them to settle in Israel. The only solution was for Israel to talk things over.

Shortly after this, the court was again closed and Dr. Ber completed his statement *in camera*.

# IN THE NEWS

## WHY WEISGAL CHOSE LONDON

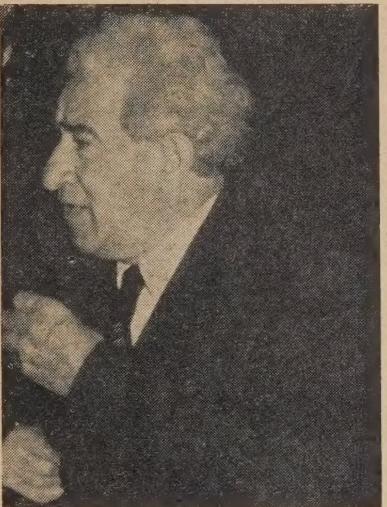
ON FIRST CONSIDERATION, it seems a bit odd that the Governors of the Weizmann Institute should decide to hold their meeting in London, with all the organisational and other upheaval this inevitably entails. But the way that Executive Chairman Meyer Weisgal explains it makes solid good sense (and not only for the Institute).

"We shall be able," he pointed out, "to take a hard look at the Institute and its ramified affairs from the vantage point of distance, uninfluenced by the proximity of our campus, removed from the excitement always generated in and by Israel... In the daily conduct of the Institute's affairs, a downpour of immediate problems still continues to wash away the outlines of our larger purposes... It has become imperative that we focus again—and this time effectively—on the central concepts which constitute our *raison d'être*, in our relation both to the State of Israel and to the world of science at large."

Weisgal has already demonstrated the value of holding such gatherings outside of Israel. The only other meeting to be held abroad was here in London in July 1956, when the Governors agreed upon a five-year development plan which has now run its course. What the Governors have now to decide is where they go from here and how to pay for their ticket. To help in deciding on both questions, the Institute has assembled a gathering of world-famous scientists and hardly less noted businessmen and financiers. They will meet on November 13 and 14.

## CREATING A SCIENTIFIC RESERVE

Niels Bohr, Ernst B. Chain, Robert Oppenheimer, Sir Robert Robinson, Jacques Trefouel of the Pasteur Institute and Sir Solly Zuckerman are only a few of the scientists who have gladly agreed to sit in on the sessions devoted to the Institute's future. They have the advantage of building on a sound basis. Israel's scientists are familiar names in scientific and professional journals throughout the world. The work they are doing is attracting mounting numbers of interested colleagues to spend periods of study at the Institute either as visiting Fellows or in association with the Rehovot scientists. There are some 24 such visitors at the Institute at the present



WEISGAL FELLOWSHIP  
*"I gave him my hand"*

time and more are expected before the year is out.

Governments and foreign commercial organisations have shown their appreciation of the standard of Institute research

### WEIZMANN INSTITUTE BUDGETS 1949-1961

YEAR	ISRAEL POUNDS
1949	514,425
1950	356,815
1951	494,096
1952	810,824
1953	1,342,369
(after currency revaluation)	
1954-55	3,112,014
(including new construction:	
2,000,000)	
1955-56	4,222,375
(including new construction:	
1,157,000)	
1956-57	7,767,424
(including new construction:	
4,000,000)	
1957-58	4,456,382
1958-59	8,028,753
(including new construction:	
3,000,000)	
1959-60	11,979,733
(including new construction:	
2,000,000)	
1960-61	11,107,799

With debt repayments of £1,600,000 in 1959-60 and £2,300,000 in 1960-61, the Institute's outstanding debt in Israel and among supporting organisations amounts to £8 million, of which methodical repayment is continuing.

by allocating grants for a wide variety of projects. Only last week, the U.S. Department of Agriculture awarded a grant of £287,000 to Professor Ephraim Katchalski, Head of the Biophysics Department, and to Dr. Nathan Sharon, a senior scientist in that Department, for research into soy proteins, a possibly important element in easing the world shortage of inexpensive protein foods.

The Institute staff now totals over 800, of whom 250 are scientists, including 80 students working for their Ph.D.s. The high proportion of students reflects the Institute's determination to create what might be termed a scientific reserve, drawing upon available talent from among the younger generation. The problem which now has to be faced is how best to employ this talent not only for Israel's particular good, but also for the wider purposes foreseen by the man whose name the Institute bears. How they face it is likely to have repercussions far beyond Rehovot.

## WHY HE WILL NEVER RESIGN

One of the first happy results of the Governors' London gathering was the announcement, at a Dorchester dinner on Tuesday night, of the establishment of Fellowships at the Institute bearing the name of Meyer Weisgal, a gesture by a number of his friends in this country.

There was a time when some of us thought, with reason, that Weisgal was intending to retire from the Chairmanship of the Institute Executive. Now we know that this is impossible. It was Weisgal himself who told us so at the dinner on Tuesday. He recalled how, in 1949, after the official opening of the Institute, Dr. Weizmann asked him to call at his home.

Weisgal recalled that the President was tired and exhausted from the day's proceedings. "Half-blind, groping in the dark, he stretched out his hand and said to me in Yiddish: 'Meyer, I want you to give me your hand—that you will not abandon this place. I am old and weak and we have only just begun. We must strive to make it worthy of the highest tradition of Jewish learning.'" Weisgal added: "I gave him my hand; I have tried to keep my promise . . ."

One outcome of the dinner, a gathering of international scientists, including a clutch of Nobel Prize winners, and Institute supporters, was the receipt of contributions totalling £435,000.

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## ONLY A FEW PENNIES FOR THIS GUY ?

I HAVE ALREADY commented on the refreshing excellence of MOSAIC, the periodical published by the Jewish Youth Council. Now, I have received the autumn issue, which shows the magazine in yet another light. It contains one of the best and most informative (and readable) discussions on Jewish youth problems that I have come across in some time. What is more, it is written not for communal greybeards but for young people—and it ought to appeal to them. Oddly enough, it should also be of interest to their elders, for this is how the younger generation looks at the problems.

But they will not be able to look at them much longer if they cannot keep the wolf from their door. MOSAIC looks like dying on its feet for lack of a comparatively paltry sum. It is, I gather, £150 in debt, and with the help of a little imagination (suitably expressed) from either an older patron or some interested organisation, it should be able to get over this hump. There are not many magazines about whose disappearance I would shed many tears, but MOSAIC has been different from the first, and it would be a sad reflection on the elders of an affluent Anglo-Jewry if it were to disappear from the scene after so brief and sparkling an appearance. Who will give the necessary pennies to help this guy?

## GLOBKE'S DOSSIER

WITH A PERSISTENCE worthy of a more noble cause, Dr. Hans Globke has denied that his legal commentary on the race laws perpetrated by the Nazis resulted in death for many Jews who might otherwise have escaped. He even goes so far as to claim that his commentary did in fact help Jews to save their lives, though his line of argument is unconvincing in the extreme.

Plato Films' *Action J* will not be much to Globke's liking. It deals with the effect of the Nuremberg racial laws and gives documentary evidence of Globke's Nazi career. He will probably find these disclosures as unpalatable as the book just published in Germany by Rütten and Loening of Hamburg. Called simply *Dr. Hans Globke*,\* the nearly 300 closely printed pages of text and reproductions of various documents show without any doubt just how diligent a Nazi co-operator he was.

\* Dr. Hans Globke, by Reinhard-M. Strecker; 288 pp.; (Rütten and Loening, Hamburg). No price.

# ISRAEL'S MOST MODERN STATESMAN

## THE WEIZMANN LEGACY

By ABBA EBAN

President of the Weizmann Institute and Minister of Education

When the Board of Governors of the Weizmann Institute of Science last met in London over five years ago, the world's scientific consciousness had not yet been stirred by the despatch of satellites into outer space.

The dimensions of the knowledge explosion were already visible; and sensitive minds perceived that the quest for scientific truth is one of the glories of a liberal civilisation.

But there was little popular understanding of the impact which scientific research had come to exert on the total human condition. Weizmann's disciples had learnt from him that the driving force of Israel's history was the need to transcend her smallness by attaining a vision of excellence in the spiritual and intellectual domains.

But it is doubtful if even they grasped the full extent of Weizmann's prescience in requiring a scientific tradition to be built into the very foundations of a hard-pressed pioneering society.

**Positive vision of society:** In the ensuing years there has been a sharp awakening. Thousands of people in Israel and amongst her friends abroad could now recite the effects of our country's scientific effort on its security, its economic development, its intellectual standards and its international prestige.

An air of gentleness broods over the scientific communities of small nations. There is nothing here of the cold apprehension which grips us when we look into the dark abyss where megaton bombs bear witness to man's infinite destructiveness. The green lawns and white buildings of Rehovot do not seem to fit the scarred and angry horizons of our present world. They illustrate a positive vision of society.

It is true that the new age of high energy physics was born in fear and havoc. But its destiny is hope and peace.

**Many new projects:** The Institute has kept full pace with the scientific momentum of these years. Its buildings have been fruitful and multiplied. They bear the names of benefactors in Britain, Europe and America who have seen Israel's destiny in its largest manifestations.

Soon they will be enhanced and complemented by new projects—the Ullmann Institute of Life Sciences, the Anne and

Dewey Stone Administration Building, the Harry and Leona Levine Institute of Applied Research, the expansion and renovation of the Daniel Sieff Institute, the enlargement of the Isaac Wolfson Institute of Experimental Biology, and the Graduate School and International Training Centre.

The Abraham Wix Library, the Michael Wix Auditorium, the San Martin Club-House and the Edith Wolfson apartment houses teem with richer and more populous activity than a few years ago. The total effect of this constructive surge, inspired and directed by Meir Weisgal, has been to project Israel into the forefront of the relatively few nations which, by basic research, are contributing to the growing universe of knowledge.

**A questionable boundary line:** In a recent essay in the *Humanist Frame*, Julian Huxley describes the unifying trend in modern learning:

"Science... aims to unify experience. It creates patches of organised knowledge in the vast expanse of human ignorance. The patches of knowledge grow, and may fuse to form more comprehensive patterns. The trend is clearly towards an eventual single organisation of concentric thought, holding all aspects of experience in its web of relations, inviting all the separate patches of knowledge into one living and growing body of organised understanding."

This "unitary" progress has clear practical implications for scientific institutions. Some of these are clearly felt at Rehovot. They are expressed in the crossing of frontiers once considered sacrosanct in the organisation of scientific activity. One of these is the frontier between pure and applied science.

In the fields of isotopes, heavy oxygen, sound amplification and plastics, Weizmann Institute scientists have crossed this boundary line. Its very existence is questionable.

The fact that a research project is useful does not mean that it is unscientific. The "Yeda" organisation which markets processes worked out at Rehovot is likely to play a growing part in the Institute's evolution.

**Toward gradual internationalisation:** Another collapsing frontier is that between research and teaching. The mutual

necessity of the two finds expression in the Post-Graduate School. Here the Institute secures its continuity through a chain of pupils and eventual successors of its present scientific leaders, while contributing to the general scientific education of our youth.

The Conference on the 'Role of Science in the Advancement of New States attracted the interest of African and Asian leaders towards the Institute's facilities.

Our thinking moves towards a gradual internationalisation of the Post-Graduate School, whose doors will be open to aspiring science graduates from the west and the newly emergent nations.

Even the barrier between "scientific" and "non-scientific" knowledge is due to be transcended in centres of research. It is the product of human minds in their strange commerce with outer reality. The structures and functions of scientific conceptions belong to any sound study of human intellectual history.

**Jewish scale of values:** There is nothing in this of "luxury." Scientific research belongs to the ground floor—not to the ultimate roof of the Israeli edifice. And Israel's standards must be attuned to a Jewish scale of values. Nothing could be more false than to restrict Israel's intellectual and cultural progress to conform with her economic scarcities.

The Weizmann Institute, like our other centres of higher learning, is the possession of a world people striding across unlimited expanses of space and time.

The Institute stands within Yad Weizmann—the memorial to our founder. The development of the Institute belongs integrally to the duty of perpetuating Weizmann's image. This is not mere piety—although there are worse things than piety in our distracted world.

Beyond historic justice looms a lesson for future times. Weizmann conceived science and politics as twin servants of Israel's redemption. Thus ten years after his death he emerges to the sputnik age as the most modern of the Zionist thinkers and leaders. Conscious effort is needed to keep the memory bright. I am sometimes reminded, in a modern political context, of Eddington's words on scientific piety:

"If we see farther than our predecessors it is because we stand on their shoulders—and it is not surprising if they receive a few kicks as we scramble up... Progress has a ruthless side, but it should not be an indiscriminate ruthlessness. We are not the less tenderly cherishing the seed planted by our predecessors because from time to time we transplant it into new soil where it may grow more freely."

# BLESSING OR CURSE?

## CHALLENGE TO ISRAEL'S SCIENTISTS

### NOW IS THE TIME TO PLAN FOR THE FUTURE

By DR. ANTHONY R. MICHAELIS, PH.D., B.Sc.\*

Man, the only intelligent animal of his planet, has recklessly unleashed a breeding storm in his own species. Our knowledge of ecology, the science which studies these rapid and unchecked expansions of populations, is now sufficient to predict the dire consequences of such action; in animal populations we know that decimation through starvation is often the inevitable result.

*Looking back it is easy to see what has happened. The ever increasing knowledge of medicine and hygiene in the western countries has been applied to newly developing countries without in any way considering the inevitable consequences. Alone amongst the new countries, Israel has adopted the only sane and scientific method of progress which avoids these breeding storms, namely an even advance of all science on a broad front, thus creating the jobs, houses and food for the coming generation of its inhabitants.*

The classical example of man's interference with the balance of nature is the story of the deer population on the Kaibab Plateau in Arizona, and it cannot be too often told. The unforeseen and disastrous consequences of ignorant interference were brought about by the best of human motives, as is usually the case.

**More than half died:** Before 1907 the plateau had a healthy deer herd with a stable population, kept well below the capacity of the food on the range by the deer's predators, the wolves, pumas and coyotes. With the idea of benefiting the deer by removal of its enemies, a campaign of extermination was waged by man and a large killing of the carnivores organised.

The deer population did indeed increase enormously from about 4,000 in 1907 to over 100,000 in 1924. The peak population was far beyond the capacity of the range, and in the next two years more than half the deer starved to death.

Thereafter the population continued to decline more slowly and by 1939 was

down to 10,000; furthermore, because of serious overgrazing, the range itself had suffered great damage and starvation has continued to kill more deer than the original predators did. This lesson should be learnt by all concerned with the development of new countries.

**Why Malthus came to naught:** Translated into human terms, exactly the same has happened already, or is threatening to occur shortly. The natural enemies of man himself are diseases and shortage of food, which kept human populations within bounds until about the beginning of the 19th century.

The industrial revolution brought about great increases of mankind, but simultaneously with it a great expansion of food production took place on the wheat plains of Canada, Australia, and North America; thus the masses of the industrial population could be adequately fed.

This was the first reason why the dire



INTERNATIONALISING SCIENCE  
Professor Sambursky with  
Robert Oppenheimer

predictions of Malthus pointing out that populations increase in geometric and food production only in arithmetic ratios came to naught.

**First natural enemy conquered:** The second reason why Malthus' doctrine has not yet been proved correct is the fact that an invention by the two German chemists Haber and Bosch around 1907 prevented a shortage of nitrogen fertilisers which threatened the productivity of vast areas under cultivation.

Haber's basic idea was to fix the nitrogen from the air, combine it with hydrogen, and thus to synthesise ammonia which can be converted into nitrogen fertilisers. The annual production today of these fertilisers is around 10 million tons. It has been argued by many that, as man's creative genius has so far found ways and means to circumvent Malthus, he will continue to do so—a sheer policy of wishful thinking, and an extremely dangerous one at that.

*Man's first natural enemy—hunger—has thus been conquered, and is, at the moment at least, not a serious limitation to his expansion.*

**Human breeding storm:** His second natural enemy, disease, has been even more successfully defeated. There is no need to recall here all the brilliant advances of modern medicine, the beginning of chemotherapy by Ehrlich which led to Fleming's penicillin. The discoveries by Pasteur that many diseases are due to bacteria has led to many direct medical benefits, and has also brought about knowledge of the completely efficient sterilisation of drinking water.

*It was the application of such modern medical and sanitary knowledge to the colonial countries at the beginning of this century which unleashed the human breeding storm. It is now sweeping across the new countries of the world.*

And strangely enough, who could blame anyone for it? The sanitary engineer who brought clean water to Singapore, for example, did only his human best; the consequence of it is that today's population of Singapore is increasing at the rate of 4.8 per cent

\* Scientist and former editor of the scientific magazine *Discovery*.



HOMES FIT FOR SCIENTISTS TO LIVE IN  
Neveh Weizmann, dormitory for the Institute's senior staff

per annum (U.N. figure), one of the highest in the world.

**Eight million Indians a year:** This emphasis on bringing medical benefits to new countries, long before other scientific and technological applications have provided food, houses and jobs for the growing populations, was blindly followed by many politicians of countries which have only recently gained their independence.

It was a natural and very humanitarian act to advance public health, to improve sanitation, to avoid epidemics, to fight insect-born diseases and thus to lower infantile death rates and prolong the span of life.

The result has been the vast increase of populations; to take only one example, the population of India is annually increasing by 8 million human beings, the same as the total population of London.

**Israel shows the way:** Professor A. V. Hill, who considered these facts most critically during his Presidential Address to the British Association almost 10 years ago, posed this dilemma of science in the following, now classical, words: "If ethical principles deny our right to do evil in order that good may come, are we justified in doing good when the foreseeable consequence is evil?"

The answer must be a categorical No. We know the correct way of progress from under-development to modern industrial life; it is by the

advance on a broad scientific front; and it is Israel which has for the first time proved that this can be done without producing a breeding storm. Although Israel laboured under some of the most frightful difficulties and is of course most seriously handicapped by complete lack of fossil fuels, coal and oil, it has had certain advantages in the initial stages of the battle; it is doubtful if without them it would have survived at all and proved viable.

**Weizmann's wisdom:** The greatest advantage was probably the fact that its first outstanding statesman and founder, Chaim Weizmann, was himself a scientist and must have, at least instinctively, realised the correctness of the broad scientific advance.

His directives concerning irrigation of the Negev, his emphasis on housing and on jobs have undoubtedly made the difference between life and death for the young Jewish nation.

The second great advantage with which Israel was born, was the fact that a large number of its population were literate and thus amenable to direct and rapid education, not least perhaps in the subject of birth control and family planning.

**Symbol of success:** Weizmann realised that Israel must have a centre of scientific research which would not only produce the new scientific knowledge, inevitably flowing from all research institutes, but which would also perpetuate

this spirit of science to permeate the whole of his new country.

How successful he has been in this third objective was shown during the recent Rehovot conference when many statesmen, politicians and civil servants from other new countries came to the Weizmann Institute to learn the lesson of Israel.

**Credit to the Army:** Israel's population has been no less rapidly expanding than that of any other new country, in 13 years from tens of thousands to over 2 millions, much of it, of course, by immigration. But during that period all fields of pure and applied science were advanced and brought to bear on the staggering problems of converting a desert and swamp countryside to flourishing agriculture and animal husbandry.

The direct role in providing the scientific leaders for this advance must rest equally with the Weizmann Institute, the Hebrew University and the Haifa Technion.

By using this scientific knowledge and inheritance of the west, Israel irrigated its Negev deserts, it drained the marshes of Lake Huleh, it brought the Letourneau equipment for the mass production of houses to places like Kiryat Yam, it extracted the few existing minerals of its country, the salts of the Dead Sea, and above all it educated its people.

In this last step the greatest credit must be taken by the Israel Army which not only taught a common language to all newcomers, but also instilled, through teaching archaeology, a sense of belonging to Israel. How many other new countries have done so much with so little to begin with?

**Facing up to the future:** And one may



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well ask oneself if all the politicians who came to the Rehovot conference have returned to their own countries fully appreciating this basic lesson of broad scientific advance, giving medicine and hygiene its rightful place, but not an all-excluding position.

Israel has sometimes been compared with a pilot plant, the stage between the research experiment, and full scale industrial production. To continue the comparison: the pilot plant is now on stream and running smoothly; it should be visited by those who can benefit from its success.

But nothing is static, least of all a new country or a pilot plant. Israel has to face up to its own future if it wants to continue in its role as tutor of others, less advanced than itself. Perhaps, therefore, I may be excused if I quote here some comments I have already made elsewhere (*Discovery* 1959, XX, p. 183).

**What the others can teach:** Weizmann "realised that intellectual capital can be created, and for this he planned ahead through a Hebrew University and an Institute for Pure Scientific Research. The results of his vision are already apparent and all who have seen the youth of Israel and who are qualified to judge the work of the higher institutes of learning are unanimous in their praise. But where are they going and what are they going to do in the future?

"The use of this intelligent scientific manpower in industry has been suggested



BRITAIN'S SIR ROBERT ROBINSON, AN OLD FRIEND OF THE INSTITUTE  
Good advice to draw on in facing up to the future

as the only path for Israel's future. One may well suggest that operational, economical, and historical research should be undertaken to learn from other small countries who are also deficient in sources of raw materials.

"Switzerland has solved her problems by the export of precision instruments, Norway by developing her shipping, and England by providing banking and insurance facilities for the world. *Is there no lead here for Israel in the atomic age?*

"Could the peaceful uses of atomic energy provide the answer, and is the isotope school at the Weizmann Institute already pointing the way? Or should Israel concentrate on becoming a pilot plant for applied science of under-developed countries?

"The Weizmann Press in Jerusalem is about to undertake the largest translation project ever done, a million-dollar scheme to make Russian scientific literature available to the English-reading world; is this the shape of things to come?

"Or perhaps the Technion Foundation is the precursor of a National Science Export Corporation, a giant Batelle Institute, which will preach the benefits of science throughout the world."

**"This is not enough":** "Weizmann was a first-class scientist, and as such he knew that long-term planning was required to move from test-tube experiments through pilot-plan development to full-scale utilisation of any new idea. *This systematic*

*planning for the future is only apparent in the educational programme of the Army, and however good by itself, this is not enough.*

"The allocation of priorities in the expenditure of money for scientific research is by itself not sufficient either, if there is no clear concept of the direction in which science can propel the country. Perhaps the formation of an Academy of Science, which is now being undertaken, may produce the helmsman to guide the ship.

"This lack of direction appears to be due to the fact that those best able to supply it are too busy with immediate problems, and find neither the time nor the opportunity for thinking about it or discussing it amongst themselves."

**"New act of faith needed":** "The magnificent buildings in Israel are an act of faith for the future, and the first generation of qualified students coming from them are the best dividends that any country can have. Weizmann said: 'I feel sure that science will bring to this land both peace and a renewal of its youth, creating here the springs of a new material and spiritual life.'

*"A new act of faith is needed and a long-term economic and scientific plan must be formulated now, if his words are really to come true."*

The Governors of the Weizmann Institute, now meeting in London, should place the scientific plan for the future of their country high on the agenda.

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# ZIONISM AS A EUROPEAN CONCEPT

## TREVOR-ROPER'S UNUSUAL APPROACH

Zionism, the least typical of European nationalisms, may yet prove the most significant of all. So said Professor Hugh Trevor-Roper, Professor of Modern History at Oriel College, Oxford, when he addressed the Friends of the Hebrew University last week on "Jewish and other nationalism," in the annual series of Herbert Samuel Lectures.

The movements of Herzl, Masaryk and Hitler all sprang out of European history and from the same source of cosmopolitanism and nationalism—Vienna. Of the three, only Israel, the smallest, most difficult growth, survived. Israel had already lasted longer since its foundation than Hitler's Thousand Year Reich.

Jewish history, observed Professor Trevor-Roper, had often been studied in isolation. The Jews of the emancipation had tended to leave it behind, using their gifts to illustrate not so much their own history as the history of the Europe which had received them.

**If Ben-Gurion has his way:** On the other hand, the Jews of the Pale, driven back upon their private observances, had often tended to narrow their study of history within the Pale, representing Jewish history not as part of European history but as a long, thin line stretching back, self-contained, to the distant biblical past; a line charged inwardly with religious orthodoxy and outwardly brought into contact with Europe only by periodic and painful persecution.

"And yet I believe Jewish history, for all its obvious differences, is in fact a part of European history—a small part,

no doubt, a cramped part, yet still a part. Indeed I would venture to say it is unintelligible except as part of it."

In the Middle Ages, perhaps, that was not so; then, perhaps, it was part of Islamic history. From now on, in the future, it might not be so; after the holocaust of the 1930's it might, if Mr. Ben-Gurion had his way, become part of Asiatic history.

**Jewish and Gentile approaches:** But for the intervening centuries the Jews had been a European nation, a nation without territory, and that made a great difference, but still a European nation, responding to the same general forces as moved the other European nations around them.

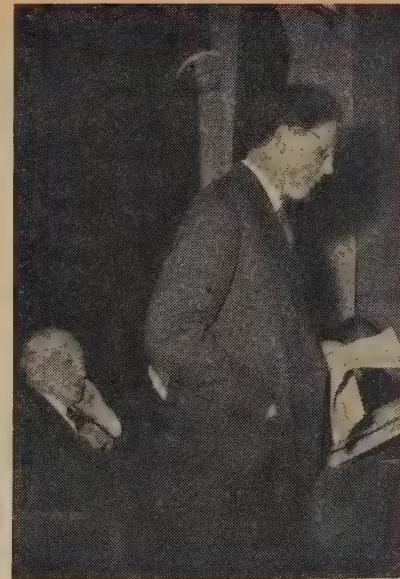
One of those forces, said Professor Trevor-Roper, had been that great ideological impulse which burst the old framework of Europe in the nineteenth century, colonialism. "I think it is worth saying this for two reasons, one a Jewish reason, one a Gentile reason. For there are, on the Jewish side, writers who see Zionism, this modern movement which aimed at creating a Jewish society in Palestine and ended by creating a Jewish State there, not as a movement of the nineteenth century but as the logical consummation of what they consider the constant message of Judaism since the destruction of the temple.

"And on the Gentile side we have writers who, when dealing with our own nationalism of the nineteenth century, totally ignore what seems to me the existing form or pattern of it, which springs from the same basic conditions—the Jewish form."

**Normal course of nationalism:** He did not mean to deny that Zionism differed from European nationalism, or that it looked back, as all nationalism did, to its own distinctive antecedents. How could anyone deny that?

A people which from its earliest records had deliberately designated itself a chosen people and which in all its history, in spite of every temptation, had never abandoned the traditions incorporating that belief, could not be excused nationalism before the nineteenth century, "but I do not think we should press this argument too closely. Those who protest sometimes protest too much."

But, said Professor Trevor-Roper, it should not be supposed, as some of the more rigid traditionalists seemed to suppose, that the Jews of the



TREVOR-ROPER SPEAKS, LORD SAMUEL LISTENS  
A Jewish reason, and a Gentile one

dispersion for nearly 2,000 years were constantly preparing for a return to the Holy Land, or that the Zionist solution was the end towards which all creation for those 2,000 years had been groaning and travailing.

"No doubt at regular intervals the idea of their old home returned to the scattered Jews of Europe; no doubt, as their historians remind us, they often spoke of it; but men often speak of heroic courses which they do not in the end take, and the fact remains that this course, in all those years, was not much taken.

"The Jews might suffer terrible persecutions and pogroms in Russia and Poland, but somehow when they left for their Holy Land their feet carried them resolutely in the other direction—to Germany, England or America. Even when, like the expelled Sephardim of Spain, they went to the hospitable Turkish Empire, that land of promise as it seemed in the sixteenth century, it is odd how few went to Palestine, which was after all an easily accessible and underpopulated part of the empire; there was a trickle but not a stream.

"To most of them, Constantinople, with its opportunities of government finance, or Salonica, with its opportunities of army provisioning, seemed more inviting than the mournful and solitary Palestine."

**"An Ulster in Arabia":** It was in the nineteenth century, the century of European nationalism, that the great change in Jewish history, "a change which Gentile historians, as it seems to me, are

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often slow to recognise as part of their own history."

It was here, stated the professor, that he would like to try to redress the balance, "to remind you, if it is not otiose to do so, that Jewish history is a part of European history and that it should be studied as such, even though in recent times, by a brilliant operation of inspired colonisation and successful war, the Jews have occupied and gained political control of a small part of Asia—an Ulster in the great island of Arabia.

"Romantic idealists may look back and discover the origins of this adventure in the dreams of mediaeval mystics, the vaticination of Jewish rabbis.

"Now that the ground is gained, that myth can be safely incorporated in the title deed, and indeed not without some reason, but we should not forget that the national appeal of Palestine, rather than any other bases for the national home, was only gradually effective, and that its effect was perhaps as powerful among biblically educated Gentiles as among Jews."

**Viennese inspiration:** It certainly did good service as part of the external diplomacy of the movement. The first founders of that movement were not, he thought, very strict believers in the old narrow tradition. Their roots might have been in the orthodox of the Pale but their ideals were those of contemporary Europe.

"Herzl found his inspiration in the great European cosmopolis of Vienna—yes, in Vienna. Vienna was in a sense the metropolis and the motor of all nineteenth century European nationalism."

The nationalism of the nineteenth century, he pointed out, was not episodic, the mere result of temporary circumstances, like the periodic outbreaks of nationalism in the past century; it was a new, general idea, powerful, even irresistible, as new general ideas can be, and when it came it rendered all old politics useless, all old remedies unavailing.

By 1870 this new nationalism of the historic nations had triumphed in its first and greatest campaigns. Garibaldi and Cavour in Italy, the liberals of 1848 and Bismarck in Germany, Kossuth and Deak in Hungary, had prevailed.

Magenta, Solferino, Königgrätz, the Hungarian compromise: these great events of the decade from 1859-69 marked the victories of the first nationalism of the historic nations, and these victories were all won against the same enemy—Vienna.

**Two alternative courses:** Jewish nationalism, he hastened to add, did not spring directly from this first movement—"in-



OPENING OF HEBREW UNIVERSITY'S NEW ACADEMIC YEAR  
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deed, why should it?" It was not the cosmopolitan Habsburg Empire which oppressed the Jews of central Europe, far from it.

It was the lesser nations of the Habsburg Empire, which, having triumphed, having asserted their national unity as against super-national authorities, the historic nations, or some of them, turned to complete it against the non-historic nations, the conquered, atomised sub-nations, the Slavs and the Jews.

These, looking to their defences, found two alternative courses open to them, of which it seemed they must adopt one or perish.

It was a return to cosmopolitanism that was the first line of defence of the non-historic nations against this new, crude

nationalism of the historic nations. But suppose this first alternative would not work, suppose that the old machinery of cosmopolitanism had been rotted and frayed, the old spirit of cosmopolitanism undermined so that it could no longer maintain itself against the new spirit and pressure of the historic nations. Could the sub-nations by themselves maintain that frail structure?

The answer was: of course not. And if not, what must they do? When new ideas were ruling the world it was always easier for the weak, who were their victims, to clutch at them, hoping to appropriate and transform them, than to resist them.

**Secondary nationalism:** And so, in the end, the sub-nations would copy the

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historic nations, they would declare that they too were historic nations, and in order to prove it they would discover their own ancient history, they would discover the continuity of their ancient traditions, they would recreate their half-forgotten languages, they would remember their old literature, and, with the aid of ingenious statistics learnedly compiled, they would retrace on the map the generous but not always strictly accurate frontiers of the past.

So, after the primary nationalism of the historic nations and in self-defence against it, there came what might be called the secondary nationalism of the non-historic nations.

The Czechs, after two centuries of unwilling Germanisation, suddenly remembered their old Slavonic, Bohemian past.

**Where Jewish nationalism belongs :** The south Slavs rediscovered their old history and their old historic literature.

The Bulgarians remembered, as they still did, the old Bulgarian Empire, with its sweeping frontiers; and the Jews remembered Zion.

"It is to this secondary nationalism, this nationalism of the non-historic nations, that Jewish nationalism, if we see it as I wish to do as a European movement, belongs."

When the historic nations—Italy, Germany, Hungary—asserted their nationality the Jews did not stir—or, if they did, it was not as Jews that they stirred, not as members of the Jewish nation, but as Germans or Italians, like Karl Marx or Daniele Manin. Indeed—Professor Trevor-Roper asked—why should they stir?

But then, when the old order, the old cosmopolitanism, was foundering, the second nationalism found its adherents among the Jews, and then the Jews, like the Czechs, like the south Slavs, turned to nationalism for their salvation.

**Not content with distant memories :** "The Jewish leaders might be Europeans of the enlightenment but the conditions of nationalism required that they go back to the narrower traditions preserved for them, or against them, by the rabbis of the Pale. They looked out from Europe, behind the history of Europe, and the frontiers of Europe, to a remoter past linked to the present only by a thin thread running from synagogue to synagogue through nearly 20 centuries of persecution."

Since their leaders were men of the enlightenment, said Professor Trevor-Roper, it was natural for them to strengthen and vary that thin, tenuous link. They were not content like the old believers with distant memories or mere religious



ON THE CAMPUS, JERUSALEM  
What sort of Ulstermen?

tradition. If they revived the Hebrew language it was not merely in order to study the scriptures or the law; if they remembered their Jewish history it was not merely their ancient, sacred history.

"It was a Jew of the emancipation, Graetz, who wrote the first continuous history of the nation, carrying it through from the second destruction of the temple over all the intervening centuries to his own time.

"It was another Jew of the emancipation, Moses Hess, who first escaped from Europe to Jerusalem, and he wrote explicitly of nationalism as a secular movement in imitation of the Italian Risorgimento. It is with an appeal to the European nationalists that he begins his work, not with an appeal to the teaching of the mediaeval rabbis."

**A half-assimilated messiah :** If Zionism was the age-old hungering of the Jews for the Holy Land, it was that hungering secularised, submitted to the secularising, transforming tendency of the nineteenth century Europe. It was a return to Israel without waiting for the Messiah who was to lead them, or at least a return to the leadership of a secularised messiah, a messiah moreover who was half assimilated into Europe.

"For of course all the great nationalist leaders have been only half national themselves.

"Their followers perhaps generally are true nationals, authentic, autochthonous, monoglot aborigines of the tribe, bigoted fundamentalists of the faith, but the leaders themselves, it is well-known, tend to be marginal in their nationality, perhaps inspired by secret doubts about their nationality."

**Paris, Vienna and Russia :** The Jewish movement, observed Professor Trevor-

Roper, was headed by half-assimilated men whom strict Jews might perhaps regard as little better than Gentiles and whose life was led in the western cosmopolitan cities of Paris and Vienna.

Paris, Vienna, Russia: all these contributed to the finished form of Zionism. It was Russia, in its aggressive, nationalist, pan-Slav mood after 1870, which by its pogroms supplied the object of the first emigrations, the social form of the earliest settlements.

It was Paris in the defeated, introverted, nationalist mood of 1870 which, by the Dreyfus case, roused the spirit of the first prophets and stirred the conscience of the west.

But it was in Vienna, still in Vienna, that the pressures met. It was against the conservative, complacent Vienna of Metternich that the Italians, the Germans, the Hungarians, had protested their nationality. It was in Vienna again, the defeated, depressed Vienna after 1870, that the Jews, together with the Czechs and the south Slavs and the Austro-Germans, saw the need for theirs.

"Herzl, Masaryk, Hitler," the professor remarked, "were all men of action; their aims were all achieved; their movements, however different their form might be, all sprang out of European history. They all sprang, too, from the same great crucible of European history, the source of cosmopolitanism and nationalism alike—Vienna."

**Jewish Pilgrim Fathers:** But only Israel, "that smallest, most difficult growth, survives. It is the one solid relic of this secondary nationalism of Europe, and it has already lasted longer since its foundation than Hitler's thousand-year Reich. Of all the secondary nationalisms of Europe it is so far the most successful."

Just as an English Puritan had established, in the reign of Charles I, a tolerant bridgehead in another continent and carried there a new social ideal which they had worked out in the face of intolerable pressures at home, so the Jewish Pilgrim Fathers had carried to Asia a new form of social democracy forged by the pressures of central Europe and able perhaps in the deadlock of the cold war to appeal to the uncommitted nations.

**Israel's mystique:** For all these reasons, the professor declared, "this last, least typical of European nationalisms may in the end, if its work survives, prove the most significant of all."

And yet, it should not be forgotten how much Israel owed to circumstances beyond the control of its founders. The collapse of Tsarist Russia, the victory of the Western Powers in 1918, were as essential to Weizmann as to Masaryk.

Who could have predicted this? Who, also, could have predicted the terrible destruction of the European Jews by Hitler—a dreadful episode which had given Israel not only a population but also a mystique, and which broke down the opposition of Jewish anti-Zionists.

**What next?** If Herzl could not have predicted these things which so transformed his movement, how could the next stage be predicted? Above all, there were two things which could not be predicted. The generation of the founding fathers was passing; the next generation in Israel might well be detached from the Europe which bred them, separated from the European history of which the first generation was part.

Elsewhere, and one did not have to look far to see it, small independent States had been created in one generation, States which through their detach-

ment had sunk into parochialism in the next, and if the primary nationalism of the Germans and Hungarians provoked the secondary nationalism of the Slavs and Jews in Europe, was that necessarily the end of the process?

"Nationalism now seems dead and discredited in Europe, but it has been carried to Asia and Africa, and Israel, which to some may seem the return of an ancient people to its long suspended roots, to others seems—and this lecture shows that I believe it to be—the last product of European nationalism, a product which, since it is a national settlement, not a colonial exploitation, is the more solid and therefore the more formidable."

"How can we predict the course of the tertiary nationalism which in its turn has sharpened the nationalism of the Arabs?"

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# BOOKS

## PHONEY JEWS— AND REAL ONES

MILA 18, by Leon Uris; 539 pp.; (Heinemann) 21s.

A well known non-Jewish American critic is quoted on the wrapper of Leon Uris's latest novel as saying that *Mila 18* is not only convincing as fiction, but also authentic as history. There is no accounting for other people's tastes, so perhaps *Mila 18* may be convincing fiction to some American readers. However, as for its being authentic as history, I must say that its author has taken quite unwarrantable liberties with what is known to have happened in the Warsaw Ghetto, and in doing so has cheapened and distorted one of the greatest tragedies in human history.

To begin a review with such an outright criticism may appear unfair both to the work and its author, so let me explain at once what makes me write these harsh things.

The title of Uris's novel is taken from the name of the bunker at 18 Mila Street, in which the command of the Jewish Fighting Organisation in the Warsaw Ghetto had its headquarters. The Nazis discovered the bunker on May 8, 1943, surrounded it, blocked its five secret entrances, and then tried to take it by storm. Repulsed, they flung gas grenades inside, and the occupants shot themselves rather than fall alive into the Nazis' hands. Among the 100-odd ghetto fighters who died in the bunker were Mordecai Anielewicz, the commander of the Jewish Fighting Organisation, his companion Myra Fuchrer, and his closest friends and lieutenants Arye Wilner, Tossia Altman, Yehuda Wengrow, Rebecca Pasmanik, Edward Fondaminski, Michael Rosenfeld, Sarah Zagi, Shaya Szpancer, Haim Ankerman, Herman, Tossia and Franka Berman, Ber Braudo, Yehuda Gruzalc, Yehuda Rotblat—almost the whole leadership of *Hashomer Hatzair* and the communist P.P.R. (Polish Workers Party), who together represented the iron core of the Jewish Fighting Organisation.

The discovery of the bunker at 18 Mila Street, and the death of most of the leaders of the Jewish armed revolt in the Warsaw Ghetto form the culminating point in Uris's novel. But it is in vain that the reader will seek for even a mention of Anielewicz's name. Instead of reading about the heroic end of Morde-

cai Anielewicz and his companions, we learn about the death of a certain Andrei Androfski and his equally fictitious lieutenants, whom Uris describes as the leaders of the Warsaw Ghetto uprising.

What is no easier to understand is that the author should have chosen to create a fictitious S.S. *Oberfuehrer* (Brigadier-General), Alfred Funk, and make him the destroyer of the Warsaw Ghetto, when it is well-known that the Nazi in charge of the crime was S.S. *Brigadefuehrer* (Major-General) Juergen Stroop. The charade becomes all the more difficult to understand when Uris, not satisfied with having replaced a real monster by a phoney, proceeds to quote almost verbatim long extracts from Stroop's notorious report to Himmler on the destruction of the Warsaw Ghetto, ascribing it to his fictitious *Oberfuehrer* Alfred Funk. In an introductory note to his novel the author tells us: "Within a framework of basic truth, tempered with a reasonable amount of artistic licence, the places and events described actually happened". Surely the persons of Mordecai Anielewicz and Juergen Stroop form the "framework of basic truth"? Could anybody imagine Tolstoi's *War and Peace* in which Napoleon, Tsar Alexander or Kutuzov were replaced by fictitious characters?

The number of organised ghetto fighters of the Jewish Fighting Organisation has been variously estimated by historians of the ghetto uprising at between 500 and 3,000. But outside the Jewish Fighting Organisation there were many organised groups of men and women who armed themselves by their own devices and fought and died on their own. We know next to nothing about them. There is therefore every opportunity and justification for a writer to tell the story of the Warsaw Ghetto through the medium of a fictitious hero. Such a hero could help us to understand what really happened. He could tell us the truth about the thousands of unknown heroes and martyrs and, by doing so, make it possible for us to see even better the greatness of men like Anielewicz, Antek Cukierman, Tsiviyah Lubetkin, Andrzej Szmidt (Pinkus Kartin), Jozef Lewartowski, Leon Fajner, Abraham Blum and others. What Leon Uris has done in his book is to destroy the "framework of basic truth" and, in place of heroes as great as life itself, give us a collection of shadowy and unconvincing *pastiche*s, which could come straight out of a Hollywood "western".

The gift of creating characters rather than types is given to only a few truly great writers. However, even types have

their place and value in literature, as long as they succeed in convincing us that they represent existing types of people. Uris's hero, Andrei Androfski, might have been psychologically convincing if his creator had been able to treat him with humour. However, he expects us to take seriously this rather moronic individual, who kicks his beloved horse when the animal is killed by German tanks, and whose drinking and mating habits come straight from a certain type of American novel, and have nothing in common with Polish-Jewish or even Polish behaviour. But psychological truth apart, the author has not even been able to create a superficial air of authenticity about his hero. Although Uris builds almost the whole of his novel on the fact that his hero is an *Uhlans* officer, he cannot get the simplest facts about the Polish cavalry and its officers straight. He also tells us that Androfski's regiment was so famous that its origins went back to the time of Casimir the Great, that is, the early fourteenth century. But the *Uhlans* regiments came into existence only at the very end of the eighteenth century. What is even worse, Uris puts Captain Androfski in charge of a company, although in every army in the world cavalry is organised in squadrons.

The lack of authenticity stretches, unfortunately, much more widely and deeply. The simplest historical facts are often treated with so much licence that they cease to be historical facts, and this almost invariably happens when the author tries to be at his most serious and instructive. Thus, in his potted account of Jewish history in Poland, he tells us that: "The Jesuits of Posen and Krakow triggered off Middle Ages riots against the Jews (in Poland)", when, in fact, the order of Jesuits was not founded until 1540 and reached Poland even later. He also informs us that Poland was among the first countries in Europe to introduce ghettos, when, actually, ghettos in the western meaning of the word never existed in Poland before the Nazi occupation.

These inaccuracies might be forgiven if Uris gave us a convincing picture of life in Warsaw on the eve of the war, and of the tragedy and martyrdom of the Warsaw Ghetto. But he does not, and the fault is not in the author's lack of familiarity with existing historical sources, but in what I believe to be a frightening absence of empathy with the condition of Polish Jews under the Nazis. There is something infantile and primitive about his whole approach to the question of armed resistance in the War-

saw Ghetto, in his belief that prowess in games, a big body and wearing cavalry boots made a man into a leader of a revolt. This, for instance, is his description of his invented leaders of the Warsaw Ghetto uprising: "Simon Eden towering over six feet three inches and like a band of steel, Andrei Androfski with the power of a lion, Rodel with the build of a tank. . ." Yet we know that most of the leaders of the uprising, Anielewicz included, had never even had a chance to do their military service because they had been too young; that the bravest and most efficient fighters were often girls and mere children; and that all too many Jews who before the War had worn Polish cavalry boots—among them many Revisionists—proved themselves only too eager to join the infamous Jewish ghetto police.

It is a thought-provoking fact that the few attempts by Jewish writers in Britain and the United States to deal with Jewish heroism and martyrdom under the Nazis have proved capital failures. I have in mind Louis Golding's *The Glory of Elsie Silver* and, of course, the book under review. There could not be two more different writers than Uris and Golding, yet neither has managed to rise to the challenge of his subject. A non-Jew, John Hersey, has been much more successful in *The Wall*. The only works worthy of the subject have so far come from the pens of Polish-Jewish and Polish writers and poets, although none of them has yet been able to produce a work of the epic breadth required to give us a full picture of life and death in the greatest Jewish city in pre-Nazi Europe.

The importance of the Warsaw Ghetto uprising is such that it needs none of the exaggerations of Leon Uris's writing. To tell us that the fighting in the Warsaw Ghetto was for the German war machine "...catastrophic, a humiliation, as bad a propaganda defeat as Stalingrad was a military defeat" is simply not true, since most of occupied Europe knew hardly anything about the uprising at the time. Its effect on the Polish underground was immense, but that is a different story. I prefer Goebbels's evaluation as left for posterity in his diary: "The joke (i.e. the Warsaw Ghetto Uprising) cannot last much longer, but it shows what Jews are capable of when they have arms in their hands". Unlike so many Jews, Goebbels had, as it were, no inferiority complex about Jewish physical courage and saw no need for making Jews six feet three inches tall before admitting that they could be formidable as soldiers.

R. Ainsztein

## LETTERS

### THE GREAT DEBATE

*Sir*,—Your comments under the heading "A Tale of Two Conferences" let a breath of fresh air into the sterile and artificial debate on "Jewish survival."

Moshe Sharett, during his recent address in London, posed three alternative solutions—return to the ghetto, return to Israel or the division of the people into two halves. But, since none of these alternatives are acceptable, he asserted that a "togetherness factor," such as specifically Jewish education, was needed to ensure group survival.

There is a compelling need to educate our young about all things Jewish. There is no need at all for an education directed from "a Jewish angle", other than for orthodox parents who wish their children to receive this particular kind of education.

An increasing number of Jews seem to discern in this "great debate" an attempt by the orthodox or traditionalist section of the community—they are not the community—to achieve by other means what they have failed to achieve by the hot gospel of certain sections of the clergy, by social pressures (in this country) or by political pressures (in Israel). Their aim is to instil in the young—all the young—their particular brand of Judaism which, as seen from their un-Jewish standpoint of intolerance, carries the authentic and genuine seal of redemption.

During the greatest part of our history, the only bond between Jews was the knowledge that they were worshipping the same God. Communal worship was often impossible, let alone a quasi-secular Jewish education. It is this bond which has and will assure Jewish survival.

There is one way to assure the early end of Jewry as a group—and eventually as a faith. That is the alienation—rapidly proceeding—of one half of the community which, proud and conscious of its Jewishness and its Jewish heritage, sees Judaism as a way of life and as a mission, without the need for the traditional emphasis; alienation, that is, by the other half which, when they speak of Jewish survival, really mean orthodox Jewish survival.

Rudolph Detsiny

Neville Drive,  
London, N.2.

### A MODERN TRAGEDY

*Sir*,—Geoffrey D. Paul's sharp disapproval of my book *Hanukkah Latkes and Rothschild's Millions*, somehow brought back to my mind one of the numerous rabbinical anecdotes in this book. It concerns Rabbi Mechal of Kriinkishock, who did not receive the full approval of the heads of his congregation.

Rabbi Mechal found it hard to subsist his family on the meagre salary he was paid and sought an increase. He was told that

his predecessor, a man of learning superior to his, had received even less.

To be sure, said Rabbi Mechal, but it is customary to pay more for an inferior article. A real live chicken will fetch only a few groschen, but a paper imitation, a water colour painting of a chicken may command a hundred times that amount.

I wonder whether a book composed of stories about rabbis and sages like the Baal Shem, Reb Yitzchok Leib of Berdichev, the Volosiner, Salant, about men like Herzl, Nordau, Wolfson, Mohliver... men of letters like I. M. Dick, Heine, Zangwill, Disraeli, about the Jewish holidays, the Yiddish press, American Jewish history... can be described simply as "pandering" to a low popular taste. If so, might it not be advisable to do a little pandering to dispel the massive ignorance? May it not be that the great tragedy of our society today is the failure of communication? The poets, the writers, all seem to be talking to one another.

But—as the saying goes: *de Jews-tibus non disputandum est.*

David Schwartz

Jewish Telegraphic Agency,  
New York, N.Y.

[Our reviewer comments: "Low popular taste" is Mr. Schwartz's own phrase. I wrote of his pandering to the "American Jewish need to be told what kindly simple folks Jews are." Of course, if Mr. Schwartz's readers prefer imitation chicken . . . —ED., J.O.]



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# LONDON

## INCREASING TRADE WITH BRITAIN

### MINISTER WANTS BIGGER SHARE OF MARKET

*from our own correspondent*

The similarities between Israel and Britain were stressed by Board of Trade President Frederick Erroll, M.P. and Israel Ambassador Arthur Lourie when they spoke at last week's Anglo-Israel Association dinner.

Both countries, said Erroll, were small in size and had large populations in relation to the area of land available to them, and they both had to live by producing efficiently and exporting at a high level.

Although Britain's exports to Israel had increased by half in the last ten years and would reach a new high level in 1961, he continued, Britain was still only third on the list of Israel's suppliers and he would like to see a further expansion of this country's exports to Israel, which already imported industrial equipment, raw materials, semi-manufactured goods and rough diamonds.

**Largest customer:** Saying that Britain was Israel's largest customer, the President of the Board of Trade pointed out that the variety of goods Israel was sending here was steadily increasing, and already included such things as chemical products, plywood and cotton, as well as citrus fruit.

Replying to Erroll's speech, Israel Ambassador Lourie said that foreign trade was indeed the life-blood of Israel's economy, and expressed his satisfaction that Britain was still the country's largest customer, despite the fact that Israel's exports had increased tenfold since 1949.

Turing to other points of similarity, the Ambassador said that, with all the changes that had taken place, "essential parallels persist in both countries." Both were parliamentary democracies, both were dedicated to human equality and the freedom of the individual, and both were welfare states, based on mixed economies and full employment.

Beyond all that, Israel's outlook on many international difficulties confronting the world was similar to Britain's. But what drew them closest together went back to the Bible, which was still the best guide book to Israel and the Israelis. It was the habit of faith which he believed accounted perhaps more than anything else for the reciprocal friendly under-

standing between the two peoples.

**Fortunate in her friends:** Israel had always been fortunate in her British friends, Lourie concluded, and he was particularly conscious of the fact on the occasion of the Anglo-Israel Association dinner.

## AN EVENING AT THE R.A.H.

### IMPRESSION OF AN ONLOOKER

*from a correspondent*

Having discovered that the only thing to do with a near 200-page souvenir brochure is to put it on your seat and sit on it, your correspondent settled back in the Royal Albert Hall last Thursday night cynically to regard the cavortings of this country's and some of the world's best dancers.

The cynicism did not last long. Having tried it for myself, I defy any onlooker, no matter how different the talents he may boast, to remain aloof from the contest of skill and grace involved in the various heats of the International Championships which carried 500 dancers through the day until well after midnight.

The partisan roar from the seat behind, or the excited yell from your neighbour, at first an annoyance, soon becomes a challenge. The excitement gathers about you, travelling through stalls, up the grand tiers, lapping in and out of the boxes and echoing away into the heights of the balcony where some stalwart souls cheered on when the frenzy had died—probably something to do with the rate at which light travels.

**Pages of advertising:** Some images that still remain of the evening: Mrs. Lourie, wife of the Israel Ambassador, craning to get a better view; a middle-aged blind lady dancing happily among the throng; Elsa Wells talking into a B.B.C. microphone and marking a judge's card at one and the same time; Mrs. Isaac Wolfson, Peter Morrison and Jack Lawson looking delightedly over the pages of advertising with which they had managed to pack the brochure.

And when it was all done, the face-wrinkled fatigue of the silver-haired beauties, the less sprightly shuffle of their penguin-like partners.

As on the occasion of the previous nine International Championships, the proceeds will go to the Friends of Jewish Agricultural Training.

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## FORTHCOMING EVENTS

**Saturday, November 11**

**ST. JOHN'S WOOD ZIONIST SOCIETY.** Card Evening in aid of Zionist Funds. New Community Centre, Grove End Road, N.W.8., at 8 p.m.

**EAST LONDON ZIONIST ASSOCIATION.** M'lave Maikah, Speaker: Rabbi Z. Szepman, Chazan Rev. J. Kacenblatzen; Chairman: Mr. N. Rabinowitz, 262 Commercial Road, E.1., at 7.30 p.m.

**Monday, November 13**

**ILFORD ZIONIST SOCIETY.** "Israel's Communications", by Mr. M. Bonney (Israel Government Tourist Office) 99A Cranbrook Road, Ilford, By courtesy of Mr. A. Gerecht, at 8 p.m.

**Tuesday, November 14**

**EAST LONDON ZIONIST ASSOCIATION.** Concert at Grand Palais, Commercial Road, E.1., at 7.15 p.m.

**THEODOR HERZL SOCIETY-ZION HOUSE LECTURE SERIES.** "The meaning of Jesus in Jewish History", by The Rev. Charles F. Davey, B.D., M.A., 57 Eton Avenue, N.W.3., at 8.15 p.m.

**Wednesday, November 15**

**FINCHLEY ZIONIST SOCIETIES.** Joint Film Show, St. Mary's Hall, Hendon Lane, N.3. Speakers: The Mayor of Finchley, Councillor Frank Gibson, J.P.; The Rev. R. W. Mathews, M.A.; Rabbi J. Gelles, M.A.; Mr. Lawrence Bunker, In the Chair: Mr. A. A. Franklin, at 8 p.m.

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**Fri. 10th November:** 8.15 The News. 8.25 "Personally Speaking". 8.30 Sabbath Programme. 8.44 News Headlines.

**Sat. 11th November:** 8.15 The News. 8.25 Editorial Opinion. 8.35 Melave Malka. 8.44 News Headlines.

**Sun. 12th November:** 8.15 The News. 8.25 Heritage: The Malchite Community—The Arabic-speaking Church in Israel. 8.40 Music. 8.44 News Headlines.

**Mon. 13th November:** 8.15 The News. 8.25 "In the Jewish World"—A Fortnightly Review. 8.35 Music from the Israeli film—"They were Ten". 8.44 News Headlines.

**Tues. 14th November:** 8.15 The News. 8.25 Commentary. 8.30 Newsreel. 8.40 Music. 8.44 News Headlines.

**Wed. 15th November:** 8.15 The News. 8.25 "As I See It . . . by Sol Temkin. 8.30 From East to West—Personal Greetings and Record Requests. 8.44 News Headlines.

**Thurs. 16th November:** 8.15 The News. 8.25 The Lively Arts—A Monthly Magazine Programme. 8.35 500 Words: Hebrew Lessons for Beginners with Mordechai Kamrat. 8.44 News Headlines.

# JPA-JNF NEWS

Prepared by JPA/JNF Public Relations Department, 4 St. George Street, Hanover Square, W.I. Hyde Park 2286/7

## WORKING FOR KORAZIN: THE WAYS AND MEANS

PRESIDENT'S REVIEW AND ALLON ADDRESS HIGHLIGHT MUTUALITY OF INTEREST



Mrs. Wolfson receives certificate from J.N.F. president Rosser Chinn marking the forest in her name.



Allon's new look. J.N.F. platform brings Ambassador Lourie to his first meeting with the new Cabinet minister.



Michael Sacher, Bernard Maisel and E. R. T. Shaerf.

The endorsement of a £500,000 plan to reclaim and restore the northern area of Israel called Korazin to habitation was the principal outcome of the 37th annual conference of the Jewish National Fund when it took place on Saturday evening and Sunday at the Savoy Hotel, London.

A crowded gathering of over 800 delegates and supporters on the Saturday heard the significance of this new project explained by the president of the Fund in his main address, and listened to the man who only that weekend was being called back to take office as Minister of Labour in the Israel Government as he expounded on the security factors involved.

**A no-man's land:** Mr. Chinn's survey began with an assessment of Korazin's importance. Here was a no-man's land, he said, that had lain rock-strewn and barren for hundreds of years, but which, because of its climate and location, could be made to yield out-of-season crops of high value from the export point of view. It was a region which in the past had given anxiety to the people of Israel because of its easy penetration from the Syrian border.

The Anglo-Jewish community, he went on, was being associated with a great plan that would give life to a large part of

arid territory because Korazin, when settled, would constitute a shield for the source waters of the irrigation scheme extending to the Negev.

**Gestetner link:** "Because of the vital importance of this project, we have decided to link it with the name and memory of our late president, Sigmund Gestetner. Perhaps such a daring yet practical project could do some justice to Sigmund Gestetner's boundless dedication to our cause." There were no debates today, the president went on, on the validity of the Jewish National Fund in a sovereign State of Israel. It was recognised by every citizen of the State. In his view, however, the J.N.F. had a greater spiritual significance among the Jews outside of Israel, for it imbued the Diaspora with the most vital concept existing in Jewish life today. Land reclamation in Israel was not merely an economic need; it was a philosophy, and this gave a special role to all J.N.F. workers in the Diaspora.

Reviewing the year just concluded in this country and in Ireland, the president stated that, despite the introduction of new senior and younger Commissions in various parts of the country, they were still faced with a great problem of recruitment. He admitted to a feeling of great pride that his son Trevor, together



Platform personalities: The Chief Rabbi, the Israel Ambassador, Sir Barnett Janner, M.P., and Dr. S. Gaon, the Haham.

# JNF ANNUAL CONFERENCE



Joint treasurer Michael Sacher explains a point to Yigal Allon.



Edith Wolfson, Henny Gestetner and Dawn Shaerf in reception close-up.

with Conrad Morris and their colleagues, had turned the Younger J.N.F. Commissions into so powerful a force among Jewish youth. And among the other highlights of the year which he enumerated were the Barmitzvah Forest (still not fully subscribed and by no means completed), the outstanding functions organised such as the Royal Film Premiere, the Blue and White Ball, the Independence Day Dinner, the 60th anniversary of the Dublin Commission, and the growth of the Golf and Bridge tournaments.

In the field of traditional activities, Mr. Chinn was by no means of the view that the J.N.F. was doing its best. He deplored the fact that Blue Boxes and trees were a medium of fund-raising that touched only a fraction of the community, and he believed that it was the direct responsibility of Commission officers to see that these, as well as the Golden Book, were "pushed" in their communities.

**Personal tributes:** Among the personalities referred to and who came in for applause from the hall were the J.P.A. president, Lord Marks, on his elevation to the peerage; veteran author and Zionist thinker Harry Sacher on the attainment of his 80th birthday; Sir Barnett Janner on his knighthood and Mrs. Isaac Wolfson who, with her husband, had set so remarkable an example to the Anglo-Jewish community of service to their people. At this point, Mrs. Wolfson was presented with a certificate to mark the

planting of the Edith Wolfson Forest.

**Greetings:** Earlier, joint treasurer S. J. Birn had read some of the messages of greeting received. Moshe Dayan, Israel's Minister of Agriculture, had written: "Your contribution towards the programme of settling the Korazin and Birnin regions and blasting the road to Mount Meron represents a great achievement." According to Jacob Tsur, chairman of the K.K.L.: "Immigration has again reached considerable proportions and absorbing the newcomers has become priority number one. By developing new regions such as Adullam, we not only create the basis for their integration, but also ensure that they and their children will live a secure life. Now a new area is being opened up. Facing the Syrian border, Korazin's pivotal position makes it one of the most important tasks ever undertaken by us."

Work has already commenced in this region, the director of the Israel Land Authority, Joseph Weitz, emphasised. "On the occasion of your annual conference," he said, "I am pleased to be able to record the successful conclusion of the reclamation of the first thousand dunams, most of which has already been leased to farmers. Furthermore, the buildings for the first settlers are nearing completion."

Among the many other bodies and individuals who sent their greetings were the Board of Deputies, the chairman of the Zionist Federation, the chairman of the F.W.Z., the Mizrachi-Hapoel Hamizrachi Federation and the chairman of Poale Zion.

**Supreme test:** Bringing a message from the Jewish Agency, Dr. S. Levenberg described the problem of absorbing the new wave of immigrants as the supreme test of the Jewish people today. In this regard, the Agency was contemplating a large-scale education programme throughout the world to put communities in the immigration picture. Obviously, the K.K.L. had its part in this work.

Dr. Levenberg had himself just returned from a socialist congress in Europe, and there he had found that many delegates from Afro-Asian countries were immensely interested in the land reclamation aspect of Israel's revival.

The Chief Rabbi mostly devoted his remark to the moral obligation to complete the Barmitzvah Forest. He agreed with the J.N.F. executive in its decision to sustain the campaign until May, 1962, the termination of Israel's 13th year.

**"Built-in impasse":** In a humorous



Mr. and Mrs. Ralph Rurka, Nadia Lourie and Sydney Rosette.

# JNF ANNUAL CONFERENCE

reference to the transformation of Mr. Ben-Gurion's government from a caretaker administration to a fully negotiated Cabinet, Ambassador Arthur Lourie said: "We have an electoral system with a built-in constitutional impasse." And as for Allon's membership of the team, he thought this reflected a profound yet logical development whereby a new, younger generation that had a less intimate experience of the old Israel-Diaspora relationship was now coming to the fore.

Obviously, the nation was developing spiritual and cultural patterns that would not always be as the Jewish world outside would wish them. Nevertheless, they were authentic to the society which Israel was building up and for this reason the continued interdependence of both sides of the Jewish world was vital. Without it, there would be no Israel.

Two more speakers on the Saturday evening representative of this community were Sir Barnett Janner, M.P., and the Haham. The president of the Board of Deputies was able to report a conversation with Charles Hill, a British Cabinet minister who had recently been in Israel. Dr. Hill had described the regeneration of the Jewish people in Israel as "one of the finest things I have ever seen." And according to Sir Barnett, this indicated that J.N.F. work helped the struggle for Jewish rights as a whole, over and above what was being done as a specific task in Israel alone.

The Haham made the point that a country liberated was not yet a country redeemed. The Jewish National Fund united all Jewry, Sephardi and Ashkenazi alike in all parts of the world, in the sacred goal of redemption.

**No politics:** The acclaim with which Yigal Allon was received as he rose to speak prompted from him the remark that Israel's era of miracles was not yet past. "I am an innocent man who was trying to do some research at a university and out of the blue finds himself a Minister," he observed amid laughter, "and I am particularly glad to address this unique organisation because it has nothing to do with politics."

The Anglo-Jewish community was the first he had got to know outside of Israel, but he was continuing to learn more about it. The J.N.F. president's speech that evening, for example, had taught him much about its devotion to an espoused cause.

**Troops then and now:** More than 13 years earlier he had helped to liberate

Korazin with armed troops. How appropriate that it was now being reclaimed by the peaceful soldiers of the Keren Kayemet! But he welcomed the new project for another, more personal reason. The Brigadier's home was at Ginossar, and this kibbutz needed, and looked forward to having, next-door neighbours. Korazin stood adjacent to Ginossar. The Achdut Avodah leader had something to say about the recent rift in the United Arab Republic. "We did nothing to interfere with the formation of the U.A.R., nor were we involved in the dissolution of this unfortunate partnership. We have never opposed Arab unity provided it is achieved through peaceful means and without aggressive intentions."

**Myth dispelled:** The Nasser myth has now been dispelled and it was his fellow-Arabs who had decided so. Perhaps after this experience the Arabs would find some means of co-operation, but not by the Nasser method of full control.

Brigadier Allon referred to the constant need for vigilance on the border. Israel wanted peace and co-operation with her neighbours, and if this could have been achieved unilaterally they would not have failed to do so. But whereas war could be waged by one, it took two to make peace.

Those who were to settle Korazin were as peaceful as any other farmers, but they would have in addition the responsibility of protecting the frontier, which



Grouped here with the president and Mrs. Chinn is the guest of honour with his wife and daughter.



Mr. and Mrs. Julius Lowenthal greet George Treinter.



The president shown with M. Clements, L. Domb, A. Rosenberg, Mrs. A. Bursk and S. J. Birn.

# JNF ANNUAL CONFERENCE

in its turn protected the interior.

In conclusion, the former Palmach Commander told a story of the 1949 operation that had brought the control of Eilat on the Red Sea. A comrade in arms who was also a poet had said to him, "We have reclaimed in 13 days more land than the J.N.F. has reclaimed in 30 years." Allon had replied: "It was thanks to the 30 years of the J.N.F. that we were able to do the job in 13 days!"

The Sunday sessions of the conference began with the election of the new team of honorary officers for the coming year. Following this, simultaneous meetings of six conference committees took place on the following subjects: Finance and Bequests (chairman, Michael Sacher); Organisation and Development (chairman, Eric Raffles); Functions (joint chairmen, S. J. Birn and E. R. T. Shaerf); Trees, Boxes and Golden Book (chairman, B. Maisel); Information, Publicity and Tours (chairman, S. Applebaum); and Youth and Education (chairman, Dr. I. Levy, O.B.E.). Reports of their deliberations, and the subsequent debate, will be given next week.

**Ups and downs:** Michael Sacher submitted the joint treasurers' report. This showed that traditional income had increased over the previous year by £30,000 to £530,000. There had, however, been a drop in general income which, by its very nature, must vary from year to year. As a result, the J.N.F. for Great Britain and Ireland had remitted £730,000 to Israel compared with



*Israeli corner at the conference. The guest of honour with some compatriots.*

£840,000 in the year ended June 30, 1960. What was notable about all this was the continued growth of Functions income, which stood at £208,000.

There were six outstanding sources of this increase: the Paramount Aid Society, the Blue and White Ball committee, the Royal Film Premiere committee, the J.P.A. Year Book committee, the Liverpool Commission and the Younger Commissions as a whole.

Some decrease in the yield from Blue Boxes had occurred, and Mr. Sacher attributed this largely to staff difficulties among professional collectors in London. Boxes that were not regularly cleared were unproductive, and he informed the conference that measures were being

considered to revise the present collecting system. What specially disappointed the treasurers was Tree income. Taking into consideration the Barmitzvah Forest campaign, they had not done well, and he thought that they ought to be more realistic about their targets. In this regard Mr. Sacher quoted the example of Glasgow. This community never considered a campaign concluded until it had attained its target.

**Solicitors wanted:** Golden Book inscriptions had increased, but it had been a leaner year for the bequest side of J.N.F. work. There was still so much to do in this field that the appropriate committee had given it a great deal of attention during the morning, and they were suggesting that a solicitor, serving in an honorary capacity, be attached to each Commission.

Delegates were informed of substantial salary increases given to organisers and senior administrative personnel with the object of bringing their emoluments into line with similar positions outside. A wage review of junior staff would also be taking place shortly.

Other matters touched upon in this report concerned administrative procedures in both London and the provincial offices. Like the president the previous evening, Mr. Sacher expressed appreciation for the support given to the administrative committee by Mr. Osterley and Mr. Haviv and all headquarters staff.

In a reference to the newly published "Guide to the J.N.F.", Mr. Sacher hoped that this would be of very great assistance to all officers of the Fund, and they were going into the subject of its expanded circulation.



*A job in the field. Joint treasurer S. J. Birn has just been elected chairman of the St. John's Wood Commission, and he is shown here with M. Manning and Louis Goodman at a meeting last week at Mr. Manning's home to discuss development of activities in this important district.*

## INVESTMENT IN ISRAEL

### 1. Services: Garage—Kiryat Gat—Ref: RS/5

In view of the increased road transportation from and to Kiryat Gat, the local council of this rapidly growing town is interested in the erection of a garage.

The required capital for the implementation of this enterprise amounts to £30,000. The necessary premises will be provided by "AMIDAR," a well known building company, at an annual rent of £5 per sq.m. A dwelling unit is also obtainable from the above-mentioned building company on a rental basis depending on the size of the flat.

### 2. Small Industry: Tricot Underwear—Kiryat Gat—Ref: RS/9

There is an opening for an investor, preferably with know-how in this industrial line, in an existing establishment producing underwear (adults and children).

This enterprise, operating since 1955 and fully equipped, requires an investment of £20,000 for working capital. The investor is offered 50 per cent of the business and a monthly salary of £400 for his active partnership.

### 3. Services: Canteen & Kiosk—Ref: RS/13

The Metal Foundry "PAAMON" in Petah Tikvah offers an opening for a canteen and kiosk to cater for the 100 employees of this factory. The initial capital investment amounts to £6,000 only, and the prospective oleh will get accommodation from the Jewish Agency in the suburban area of Petah Tikvah under usual terms.

### 4. Workshops—Carpentry—Ref: RS/23

There is need for a carpentry workshop to be established in Ramat Hasharon, which is situated 5 miles N.W. of Tel Aviv and has a large number of settlers from the U.K.

The capital required for this investment amounts to £15,000. The premises for the workshop will be provided by RASSCO on a rental basis of £18 per sq.m. per annum.

The prospective settler will obtain living accommodation within the Jewish Agency's housing scheme under usual terms.

### 5. Small Industry: Shoe Factory—Ref: RS/8

There are good prospects for a shoe manufacturing enterprise to be established in Kiryat Gat.

The initial investment required amounts to £50,000. The necessary industrial building for the factory is obtainable from "AMIDAR" at a rental of £5 per sq.m. per annum. Housing, also on a rental basis, will be provided by the same building company—the rental depending on the size of the flat.

**For further details please apply to :**

Uri Carin, U.K. Representative, Economic Dept., Jewish Agency, 217-219 Tottenham Court Rd., W.1.  
Telephone : LANgham 4661



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